these early Filipinos did not satisfy their spiritual hunger was shown by the ease with which they yielded to Mohammedan and Catholic missionary effort.

Pagan beliefs still exist but to a steadily lessening degree. Even under the veneer of Mohammedanism and under the pageantry of the other religions, superstition is to be found. Every sign foretells that this or that will happen. The *anting-anting* (talisman) of medallions or amulets with pictures of saints is carefully guarded because thought to endow its possessor with god-like attributes.

Mohammedanism was introduced into the Philippines over five centuries ago. In 1380 there came from the Moluccas to Sulu one Makdum, a noted Arabian judge, who was very successful in gaining adherents to the Mohammedan religion. Raja Baguinda and Abu Bakr continued the work of their predecessor and gave further impetus to the growth of Mohammedanism in the Sulu Archipelago. Then to the great Island of Mindanao went the conqueror, Shariff Mohammed Kabungsuwan, who claimed to be a descendant of the prophet Mohammed, to convert the people there. Only the timely arrival of the Catholic priests on the scene blocked the onward and upward march of Islam through the Philippines.

The adherents of Mohammedanism, now called Moros, form a respectable part of the Philippine community and offer a problem in assimilation and attraction.

The Mohammedan Moros are a compact unit and to this day have withstood all attempts at conversion to Christianity. They resent bitterly any intrusion into their

religious practices and are extremely sensitive to any slur, real or fancied, on their faith. This is not because the Moros have any real

, [2] Section read by Hadji Butu. See Dr. Najeeb M. Saleeby, *Studies in Moro History, Law, and Religion* (1905).